,cience, just as the universal ether depends as limited ether upon the imiting adjuncts in the shape of jars, pots, *etcetera.* He rules, as •cgards their phenomenal life, the *Vzjnanatmans* called individual souls, vhich arc indeed one with Himself, just as the portions of ether *enclosed* in jars and the like are one with the Universal ether but are imited by aggregates of instruments of action, *i.e.,* bodies produced rom name and form, the presentations of Nescience. Hence, the ^ord's being a Lord, His Omniscience, His Omnipotence, *etcetera,* all lepcnd on the limitations due to the adjuncts whose essence is Nescience ; while in reality, none of these qualities belong to the Self, vhose true nature is seen by knowledge to be free from all adjuncts vhatcvcr. Thus scripture also says—" Where one sees nothing else, iears nothing else, understands nothing else, that is the Infinite " Chandogya Upanishad VH-24-1). Again, "But when the Self mly has become all this, how should we see another " (Brihadaran-7-aka 11-4-13). In this manner, the Vedanta texts declare that for iim who has reached the state of reality, the whole phenomenal world ,eases to exist."

It will be seen from the above exposition of Sankara :hat not only is the world an apparent and not a real worlds)ut even those attributes of Brahman that have reference .0 such a world, namely, His Omniscience, His Allmightiness md the like are only apparent and not real in the highest •ense. *Omniscience* means the quality of knowing ' *all*' aid if the ' *all*s is unreal, the all-knowingness is also unreal.

[n like manner, *Almightiness* which means the power

)f doing all things cannot but be unreal, if ' *doing* ' and *all things* ' are unreal. All attributes, in short, which make
x>d what is called, in theological parlance, a Personal Being,
ire rejected by Sankara's attempt to conceive of Him as
i Being free from everything phenomenal or one unrelated
:o phenomena. " As a magician " he says '*' is not affected
:>y the magical illusion produced by himself, because it is
mreal, so the Highest Self is not affected by the world of
llusion ". Not only is Iswara above *May a,* but the knowledge
>f Him is, according to Sankara, the means of deliverance
rom *Maya,* or identical with such deliverance.